

praises, and (tended) as a sacrifice
by sevea
priests.

4. ¹The *Soma-jmces*, when poured
forth, are
effused with loud praise, and proceed in a
stream to
excite exhilaration.

5. ²The beverages of YiYASWAT³ and
producing
the glory of the dawn, the issuing
juices spread
their sound.⁴

6. The old makers of hymns, men the
offerers of
the *Soma*, throw open the doors (of the
sacrifice).⁵

6. The seven associated ministers like
so many
kinsmen, filling the receptacle of the single
(*Sojna* ^
sit down (at the sacrifice).

7. I take into my navel the navel of the
sacrifice,⁶

¹ Sama Veda, I. 5. 2. o. 9; II. 4. 2. 1. 7.

* SamaTeda, II. 4. 2. 1. 8-12.

³ Sayana takes Tivaswat as here meaning Indra.
He also
explains *dpndnsah* as *dpdnalJitttdh*, but it is
rather the perfect
part, of *dp*, and we should supply '*bJiagam*'. I
Twould translate
the verse, " Having obtained the gloiy of
Yivaswat, and pro-
ducing that of the dawn, the sun-hright juices
distend the in-
terstices (of the cloth).³¹

⁴ Sayana here explains *anvam vitanrate* by
sabdani Zurvanti,
but elsewhere lie explains *anva* as the small holes of
the filtering
cloth.

⁵ It seems better to take *dwdrd vrith matmdm* "
the ancient
poets (s-oiqra/) throw open the doors of their
hymns."

* "The nayel of the sacrifice" is the *Soma*, cf.
IX. 73. 1 ;
and "the offspring of the sage" is the *graJia* or
soma-Tessel

called *ansu*. *Ansu* might mean " filament/" or
perhaps it should
be read *ansam*, *tf.* 12. 5.